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THE LIBERATOR.

VOL. II.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 59.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, DECEMBER 29, 1832.]

ANNUAL COLLECTION OF TEXTS ON SLAVERY.

I.

'When I am indulging in my views of American prospects, and American liberty, it is mortifying to be told that in that very country, a large portion of the people are slaves. It is a dark spot on the face of the nation. Such a state of things cannot always exist.'—Lafayette.

II.

'There are in the world two principles, force and reason. They stand in an inverse proportion to each other. When reason advances, force must give way, for reason cannot recede. When force resists, disastrous struggles follow. This is not the fault of reason but of force. It would be contrary to the nature of reason not to advance, or to return to that which it has discovered to be unreasonable; but it is not contrary to the nature of force to be convinced; it always will be so ultimately, however it may resist for the time. At first, the partisans of reason are called seditious, but it is afterwards discovered that its enemies are the rebels.'—B. Constant.

III.

'Thus far we can say we have gone right, keeping the road of honesty and sincerity, having done nothing but what we are able to justify, not by those weak and beggarly arguments drawn either from success, which is the same to the just and the unjust, or from the silence and satisfaction of a becalmed conscience,—but from the sure, safe, sound and unerring maxims of law, justice, reason and righteousness.'—Memorial of 'certain Baptists' to Charles II.

IV.

'Slavery is one unmingled mass of corruption, cruelty and crime. We maintain that every man who takes the oath of office in these States, and yet holds a slave, is guilty of wilful and corrupt perjury; and that, as the gospel of Christ is true and obligatory, every negro stealer who professes to be a Christian, is a nondescript or a staunch hypocrite.'—Rev. G. Bourne.

V.

'We are by no means indifferent to the expediency of the case. On the contrary, we think ourselves prepared to prove, by fair reasoning and by ascertained fact, that the expediency of the thing is all on our side; that IMMEDIATE ABOLITION is the only secure and proper way of attaining the object which we all profess to have in view; that to defer the measure to a distant period, and to admit the propriety of getting at it by a course of mitigation, is the surest mode of frustrating every hope we might otherwise entertain, and giving over the slaves to interminable bondage.'—Rev. Dr. Thomson.

VI.

'They do not recognise the false principle, that education, as a preparation for freedom, must precede emancipation; or that an amelioration of the slaves' condition should be a substitute for it: on the contrary, THEY INSIST UPON UNPROCRISTINATED EMANCIPATION, as a right which is unrighteously withheld, and the restoration of which is, in their opinion, the first and most indispensable step to all improvement, and absolutely essential to the application of the only remedy for that moral debasement, in which slavery has sunk its victims.'—Report of the Dublin Negro's Friend Society.

VII.

'What would you say to a man, in private life, who should pretend to be no thief, because he only bought stolen goods; or that he was no villain because he did not forge a deed himself, but only paid another to do it, and enjoyed the estate by that honorable security? Yet this is literally the title which the Americans plead to the unfortunate inhabitants of Africa.'—Thomas Day.

VIII.

'Does emancipation from slavery imply emancipation from law? Does emancipation from lawless tyranny, from compulsory unremunerated labor, under the lash of the cart-whip,—imply emancipation from all responsibility and moral restraint? Were slavery extinguished, the same laws which restrain and punish crime in the white population, would still restrain and punish crime in the black population.'—Mrs. Heyrick.

IX.

'We are told that the system of slavery should be mitigated, and that a course of amendment should be pursued with a view to its final abolition. It appears to me, Sir, to be as clear as sunshine that no effectual mitigation of slavery is ever to be expected,—that the nature and circumstances of the case forbid such an expectation,—and that whatever may be accomplished in this way will prove a complete delusion,—it will only deceive the abolitionists, and ruin their cause.'—Rev. Dr. Thomson.

X.

'Calling one morning on a gentleman (at Cape Town) I was shewn into his library; and while waiting for him there, took up Cicero's Letters to Atticus. One of the first Letters which caught my eye was that in which the Roman Orator complains of the stupidity of the Slaves from Britain. Just as I had finished the perusal of that Letter, my eye lighting on two busts placed in opposite sides of the room, Cicero and Newton, I could not help exclaiming, "See what that man says of that man's country!"'—Dr. Philip.

XI.

'It is a crime to go to Africa, and steal a man, and make him a slave. For two centuries this was no crime at all. It was most just and innocent commerce. My honorable friend (Mr. Wilberforce) instituted an inquiry into this innocent traffic, and it turned out to be a most intolerable enormity. It is a crime, then, by the laws of England, to make the full-grown African a slave. And how is it less a crime to make a new-born Creole a slave? I say, it is as great—it is even a greater crime. The African has at least passed a considerable portion of his life in freedom: for twenty or thirty years, he has tasted the innumerable enjoyments which liberty confers. But the child who is made a slave from his birth, knows nothing but servitude and misery.—Then as to guilt. Formerly we divided it with another party. The black factor made the man a slave: that was his share of the guilt. We kept him as a slave: that was our share. But, in the case of the child whom we enslave, the whole abomination is our own. We make him a slave in the first place: we use him as a slave, in the second. It is a crime to murder a man: it is no less a crime to murder a child. It is a crime to rob a man: it is no less a crime to rob a child. It is a crime to enslave a man: and, is it no crime to enslave a child?'—Burton's Speech in the British Parliament.

XII.

'Slavery is so vile and miserable an estate of man, and so directly opposite to the generous temper and courage of our nation, that it is hardly to be conceived that an Englishman, much less a gentleman, should plead for it.'—Locke.

XIII.

'A negro child is born to-day. What right on earth have we to say, that that child shall be a slave? I want to know by what authority we act, under what warrant we proceed, when we say, that that child shall eat the bitter bread, and do the bitter labor of a bondsman, all the days of his life? I know the answer that will be given me: "The father is mine; the mother is mine; and therefore the child is mine." That is, you have made his parents eat the bitter bread, and do the bitter labor of slaves; and this crime which you have committed against his parents, is to be your apology for the crime which you design to commit against him.'—Fowell Buxton.

XIV.

'Is there no difference between a vested interest in a house or a tenement, and a vested interest in a human being? No difference between a right to bricks and mortar, and a right to the flesh of man—a right to torture his body and to degrade his mind at your good will and pleasure? There is this difference,—the right to the house originates in law, and is reconcilable to justice; the claim (for I will not call it right) to the man, originated in robbery, and is an outrage upon every principle of justice, and every tenet of religion.'—Fowell Buxton.

XV.

'For it is not, no, Athenians! it is not possible to found a lasting power upon injustice, perjury and treachery. These may perhaps succeed for once, and borrow awhile from hope a gay and flourishing appearance. But time betrays their weakness, and they fall into ruin of themselves. For as in structures of every kind, the lower parts should have the greatest firmness, so the grounds and principles of actions should be just and true.'—Leland's Demosthenes, Orat. ii.

XVI.

'The persons who can imagine that the practice of slavery in this country, considered in all its consequences, connexions, and tendencies, productive of the happiness of mankind, must allow that the direct way to increase their happiness, is by every possible means to increase their misery.'—Parsons.

XVII.

'They tell us that they see a progressive danger of bringing about emancipation. The principle has begun since the Revolution; let us do what we will, it will come round. Slavery has been the foundation of that impiety and dissipation, which have been so much disseminated among our countrymen. If it were totally abolished, it would do much good.'—Zachariah Johnson of Virginia.

XVIII.

'That any human being who has not forfeited his liberty by his crimes, has a right to be free—and that whosoever forcibly withholds liberty from an innocent man, robs him of his

right, and violates the moral law, are truths which no man would dispute or doubt, if custom had not obscured our perceptions, or if wickedness did not prompt us to close our eyes.'—Dymond's Essays.

XIX.

'There is not in "the oracles of God," a doctrinal principle, a divine precept, a pertinent example, an illustrative type, an appalling denunciation, a consolatory promise, a historical fact, or a prophetic testimony, which does not either directly or indirectly condemn American slavery.'—Rev. George Bourne.

XX.

'Is it reasonable, is it just, that a poor infant who has done no injury to any one, should be subjected, he and his posterity for ever, to the arbitrary will and tyranny of another, and moreover to the condition of a brute, because by mere accident, and by no fault or will of his own, he was born of a person who had been previously in the condition of a slave?'—Clarkson.

XXI.

'It is quite evident, that our slave system will be abolished, and that its supporters will hereafter be regarded with the same public feelings, as he who was an advocate of the slave-trade is now. How is it that legislators, or that public men, are so indifferent to their fame? Who would now be willing that biography should record of him—THIS MAN DEFENDED THE SLAVE TRADE? The time will come when the record, THIS MAN OPPOSED THE ABOLITION OF SLAVERY—will occasion a great deduction from the public estimate of worth of character. When both these atrocities are abolished, and but for the page of history forgotten, that page will make a wide difference between those who aided the abolition, and those who obstructed it. The one will be ranked amongst the Howards that are departed, and the other amongst those who, in ignorance or in guilt, have employed their little day in inflicting misery upon mankind.'—Dymond's Essays.

XXII.

'The slaves, it may be urged, are well treated. That I deny—man can never be well treated who is deprived of his rights. They are well clothed, well fed, well lodged, &c. Feed me with ambrosia, and wash it down with nectar; yet what are these, if Liberty be wanting?'—Edward Rushton.

XXIII.

'There is one God, one Saviour, and one Faith, for the negro and for ourselves, for the bond and the free; let us not make distinctions where God has made none, but include the whole human family within the influence of Christian love. For my own part, both inclination, and the duties of my office, prompt me to use all the means which are both lawful and within my power, for breaking the chains that have been provided for any portion of the human race, how much care soever hath been taken to file and polish them.'—Anon.

XXIV.

'There is enough in the simplest conception of personal hereditary slavery, to revolt every just and liberal mind, independently of all aggravations to be found in its particular origin, or in abuses of the master's power. But how much should sympathy and indignation be enhanced, when the cruel perpetual privation of freedom, and of almost every civil and human right, is the punishment of no crime, nor the harsh consequence of public hostility in war, but imposed upon the innocent and helpless, by the hand of rapacious violence alone; and maintained for no other object but the sordid one of the master's profit, by the excessive labor to which they are compelled?'—Stephen.

XXV.

'I object, because the moment we enter into detail, we divide ourselves. That slavery is an atrocious crime—that it involves an intolerable excess of suffering—and ought, in rights, INSTANTLY to be abolished, we all cordially agree! But go beyond this, and we are sundered. Why should we sunder—why should we infuse delusive hopes into the minds of the friends of Slavery, already crazy with error—why should we help them in their iniquitous cause, by winking, even for a moment, under any modification, at ANY FEATURE, of their horrible system? Let us unite in THAT, in which every friend of liberty may cordially agree! and say, slavery shall be no more!'—Anon.

XXVI.

'The sin of slavery must be forsaken!—The signs of the times are awfully portentous! From the monarch, fearing treason, on the throne, to the pauper, shrinking from dissection, in the workhouse; a conviction that some impending danger threatens to shake, if not to loosen the bonds of society, seems universal. Hence it is that forms of prayer and fast days are ordered, and talked of even by men, and in places where and by whom they would, till now, have been scorned or ridiculed. This may, by some, be deemed trifling, but is such trifling as bespeaks alarm. Nay, it speaks

more—it speaks a fear of God where either no such fear was, or where none was apparent. It speaks peace and confidence to the truly religious, but terror to the wicked.'—Roberts.

XXVII.

'Come forward, then, we beseech you, as men—and as christians; temperately, but fearlessly,—constitutionally, but DECIDEDLY—in the support of every legitimate measure for the utter abolition of a System which no prospect of private gain—no consideration of public advantage—no plea of political expediency—can sufficiently justify or excuse;—thus will you extend the blessings of Liberty to Hundreds of Thousands of your fellow creatures—hold up to an enlightened world a glorious and merciful example,—and stand among the foremost in the defence of the violated rights of Human Nature.'—Anon.

XXVIII.

'Opposed to the law of nature, and of God, that gives and secures to every man the rights adapted to his particular station in society, stands the artificial, or unnatural relation of master and slave; where power constitutes right; where, according to the degree of his capacity of coercion, every man becomes his own legislator, and erects his interest, or his caprice, into a law for regulating his conduct to his neighbor. And as the one draws its origin from the heavenly fountain of benevolence, so the other may be traced to the infernal enemy of all goodness.'—Rev. J. Ramsey.

XXIX.

'I am for speedy, immediate abolition. I care not what caste, creed, or color, slavery may assume. I am for its total, its instant abolition. Whether it be personal or political, mental or corporeal, intellectual or spiritual, I am for its immediate abolition. I enter into no compromise with slavery; I am for justice, in the name of humanity and according to the law of the living God.'—O'Connell.

XXX.

'It is utterly impossible that they who live in the administration of the petty despotism of a slave community, whose minds have been warped and polluted by the contamination of slavery, should not lose that respect for their fellow-creatures, over whom they tyrannize, which is essential in the nature and moral being of man, to secure them from the abuse of power over their prostrate fellow-creatures. We cannot expect they should see things in the light we do who have the happiness to live in a free community; and therefore to expect they should adopt the requisite means to abolish slavery, is to expect not only an inconsistency, but almost an impossibility.'—Wilberforce.

XXXI.

'Tell those who would paralyze your exertions in this righteous cause by anticipations of danger, or considerations of national policy,—that, whatever is moral duty, can never, ultimately, be a political evil,—that to do evil that good may come,—or to avoid good, lest evil should come, is as crooked a doctrine in Politics as it is in Divinity; and if a Heathen could exclaim, "fiat Justitia ruat Cælum," well may the Christian adopt similar language, with his clearer views, and stronger confidence in the superintendence and protection of a Power as Omnipotent as Just!'—Abolitionist's Catechism.

XXXII.

'It was never given by God to man to hold his fellow-man in bondage. Every thing short of a total abolition of slavery he considered as unsatisfactory, and ending only in disappointment and discontent. The supporters of the abolition of slavery took their stand upon the eternal principles of truth and justice, and it would be next to blasphemy to doubt their success.'—Speech of Dr. Lushington.

XXXIII.

'Man has no moral right to oppress his brethren. The planters talk of vested rights, and say you cannot touch them. If persons have investments, originally acquired by fraud, murder, and robbery, why then can you boast of their association with banditti!—We do not hear them talk of vested wrongs. Let the slave but speak his sentiments upon his wrongs, and troops are sent amongst them—the whip and tortures applied. And is it to such men we are to apply for the relief of the persecuted slave? I, for myself, would, if in a state of slavery, prefer even the chance of being eat by cannibals, to dying by inches with tortures too horrible to dilate upon.'—Speech of Rev. Mr. Burnett of England.

XXXIV.

'It is neither on facts nor on arguments that slavery seems to depend for protection. It neither doubles, nor stands at bay. It has neither the ingenuity of the hare, nor the trepidity of the lion. It defends itself, like a hunted pole-cat, by the loathsomeness with which it taints the atmosphere around it; and hopes to escape by disgusting those whom it can neither weary nor subdue.'—Edinburgh Review.

XXXV.

'There must be an end of the system of robbing one man to keep another; and in no

place can it so properly begin, as where, in addition to the simple robbery, the whole thing supported is hateful in itself. The time is past when men could be deterred from pursuing such an object by the apprehension of insult from the defenders of the wrong. Such insults are honors; and there is no individual so mean, as to be unable to aspire to a portion of the credit.'—Westminster Review.

XXXVI.

'I expect that, as we are not embarked in a career of enthusiasm, but rest on the substantial foundation of righteousness, justice, and humanity, we are acting beneath the shelter, and with the blessing of Him, who looks with equal eye on all his creatures: and if in contemplating this question, I take a just view of the whole matter, I do feel that we stand up in this place, as much the defenders of the Planters, as we are of the slaves whose cause we seem more directly to advocate; for it is only by putting a period to a system that grinds down to the dust so many of our fellow creatures; it is only by rescuing them from the oppression under which they groan, that we can rescue from the displeasure of a retributive Providence, the proprietors themselves.'—Rev. Gerard Noel.

XXXVII.

'How shocking, that so many of our countrymen should, on the coast of Africa, have been "men-stealers," and that so many of them should act the part of those who are the purchasers of stolen property; but, as by human laws, "The receiver is as bad as the thief," so the law of heaven regards the kidnapping villain who stole his brother man, and the mammon-worshipping devotee who holds him in bondage, in the same point of light; both being the transgressors of His laws, and amenable to His righteous justice!'—Irviney.

XXXVIII.

'Is slavery less slavery in a christian than in a mahometan country? I entreat your attention, while I plead the general cause of humanity. In such a cause, it is right to appeal to your sensibility, as well as to your reason. It is now no longer time to flatter petty tyrants, by acknowledging that color constitutes a legitimate title for holding men in abject and perpetual bondage. Oh! gracious Heaven! must the shackles (of slavery) be yet rivetted on endless generations! Against this sin of a scarlet dye, I dare raise my voice! Fearless of offending, I have long ago attacked Tyranny in his strong holds!'—Humphreys.

XXXIX.

'Slavery corrupts the morals of the master, by freeing him from those restraints so necessary to the control of the human passions, so beneficial in promoting the practice of virtue. It is dangerous to the state, by its corruption of those citizens on whom its prosperity depends; and by admitting within it a multitude of persons, who, being excluded from the common benefits of the constitution, are interested in scheming its destruction. Slavery, in whatever light we view it, may be deemed a most pernicious institution—immediately so to the unhappy person who suffers under it—finally to the master who triumphs in it—and to the state which allows it.'—Hargrave.

XL.

'While slavery remained, Christianity could make no real progress among the slaves, or among the whites by whom they were controlled. All that

rom insulting and degrading them with impunity; and from buying and selling and treating them like blocks and brutes?" Would not universal human feelings, and feeling as right as it was universal, cry out with one voice, "None—no compensation would be due to the white men; except it were the punishment meet for their crimes?"—*Anon.*

XLIII.

"Did the Creator intend that the noblest creatures in the visible world should live such a life as this?"—If, therefore, you have any regard to justice, (to say nothing of mercy nor the revealed law of God,) render unto all their due. Give liberty to whom liberty is due; that is, to every child of man, to every partaker of human nature. Let none serve you but by his own act and deed, by his own voluntary choice. Away with all whips, all chains, all compulsion! Be gentle toward all men, and see that you invariably do unto every one, as you would he should do unto you.—*John Wesley.*

XLIV.

"Does the eighth commandment relate merely to the seizure of our neighbor's goods; that the preacher of righteousness need not, when denouncing theft, say a word to, or of men-stealers, or their partisans? Is there but little sin in receiving or retaining stolen property? or does restitution of such property cease to be a duty when God is the proprietor who is defrauded, and the property stolen or retained is our fellow men?"—*Rev. E. Dewdney.*

XLV.

"As long a human being is bought and sold,—regarded as goods and chattels,—compelled to labor without wages,—branded, chained and flogged at the caprice of his owner,—he will, of necessity, as long as the feeling of pain, the sense of degradation and injury remain,—he will, unless he have the spirit of a Christian martyr, be vindictive and revengeful. 'Oppression (it is said) will make even a wise man mad.' But will the liberated captive, when the iron yoke of slavery is broken,—when his heavy burdens are unbound,—his bleeding wounds healed,—his broken heart bound up,—will he then scatter vengeance and destruction around him?"—*Anon.*

XLVI.

"The only true policy is justice; and he who regards the consequences of an act, rather than the justice of it, gives no very exalted proof of the greatness of his character. If we call the man obtuse, who cannot perceive the atrociousness of slavery, what epithets does he deserve, who, while he does perceive its atrociousness, continues to be a proprietor of slaves? Of all the slaveholders under Heaven, those of the United States appear to me the most reprehensible; for man is never so truly odious as when he inflicts upon others that which he himself abominates."—*Rushdon.*

XLVII.

"To talk about rights, justice, equity and law as connected with slavery, is to talk down-right nonsense. If we had no interest in the case, and were only speaking of the conduct of another nation, we should all use the same language; and we should speak of slavery, as we now speak of slave trading: that is, we should call it rank, naked, flagrant, undisguised injustice."—*Fowell Buxton.*

XLVIII.

"Slaves are either men or brutes. They are accountable beings, or they are not—have rational souls, or have not. It matters not how degraded they may be—or how depressed are their intellects: if they are men, no man has a right to hold them in involuntary bondage—if brutes, no legislature has a right to prescribe laws to punish them as rational beings."—*Temperance Abolitionist.*

XLIX.

"I speak in the spirit of the British law, which makes liberty commensurate with, and inseparable from, the British soil—which proclaims, even to the stranger and the sojourner, the moment he sets his foot upon British earth, that the ground on which he treads is holy, and consecrated by the Genius of Universal Emancipation. No matter in what language his doom may have been pronounced;—no matter what complexion, incompatible with freedom, an Indian or an African sun may have burnt upon him;—no matter in what disastrous battle his liberty may have been cloven down;—no matter with what solemnities he may have been devoted upon the altar of slavery: the first moment he touches the sacred soil of Britain, the altar and the god sink together in the dust; his soul walks abroad in her own majesty; his body swells beyond the measure of his chains, that burst from around him, and he stands redeemed, regenerated, and disenthralled, by the irresistible Genius of Universal Emancipation."—*Curran.*

L.

"The blood of thy brother, (for, whether thou wilt believe it or no, such he is in the sight of Him that made him,) crieth against thee from the earth, from the ship, and from the waters. O, whatever it costs, put a stop to its cry before it be too late: instantly, at any price, were it the half of thy goods, deliver thyself from blood-guiltiness! Thy hands, thy bed, thy furniture, thy house, thy lands are at present stained with blood. Surely it is enough; accumulate no more guilt; spill no more the blood of the innocent! Do not hire another to shed blood; do not pay him for doing it! Whether you are a Christian or no, shew yourself a man! Be not more savage than a lion or a bear!"—*John Wesley.*

LI.

"If any man tells you he has been credibly informed the slaves are happy, ask him if he would believe his informants if they told him the fish in a frying-pan were happy. Can a slave marry?—Can a slave prevent his children from being sold?—Can a slave give evidence of the rape of his daughter or the murder of his wife, though he saw it with his eyes? Oh, a man who can do none of these must be wondrous happy! What a 'cake,' what a piece of 'unleavened dough,' must he be that can be persuaded of it! Things may be endured to a certain length; but there are lengths that men who have lived where

bellis have 'knoll'd to church,' respectable men, well-educated men, decent men, men who have the habits of good society, cannot endure—there is a better word—*will not.* Don't endure it, then;—you may put it in two months if you like. Don't endure it; but hold together like burrs, till you see this foul, indecent, unmanly shame wiped off from you and your posterity!"—*Westminster Review.*

LII.

"For my own part, in defiance of the threat of being deemed an enthusiast, disregarding the imputation of imprudence, and of want of regard for the lives and liberties of the white population,—I profess myself the advocate for the speedy and entire emancipation of every slave. I am not content to wait till it pleases the good judgment of their masters—until they, who almost up to the present moment, have defended the system itself, and who contend that on the continuance of that system is embarked their own earthly prosperity—I am not content to wait until they shall grant us that boon. Well I know that if we depend upon their exertions—if we rely upon their good will—if we trust to their promises—not one of the vast assembly whom I now address will live to see the happy day when England shall be able to boast that slavery no longer prevails in any part of her dominions."—*Dr. Lushington.*

From the Boston Recorder.

AFRICAN COLONIZATION.

What degree of interest ought the people of the Northern States to feel on this subject?

This is a vital question. If the American Colonization Society be worthy the steady support and liberal patronage of the North, it should, and doubtless will receive it. The relative position which it holds to the other great charitable institutions of the day is interesting and beautiful. Let us begin with the Bible Society.

To the operations of this beneficent institution, it has opened a new and inviting field, and the waters of life have already been poured through this channel. 'We take the Bible for our chart,' say that interesting band of emigrants, two hundred in number, about to leave Charleston for Liberia. The quotation is from a manifesto which they have put forth, and which was adopted at a meeting in Charleston. They go to a place, where the light of revelation shines in its purity. The friend of the Bible enterprise, therefore, must be the friend of Colonization.

Next comes the missionary scheme. Upon the coast of Africa the standard of the cross has been erected. There the gospel is preached. Thither went Mills, the pioneer of Colonization, preeminent for his missionary zeal—his heart burning with love to Africa, and returning laid his bones in the ocean, the 'graveyard of waters.' The soil of Africa embosoms the remains of Lot Carey, remarkable as a man devoted as a missionary, and acceptable as a preacher of righteousness. The soil of New-England cherishes the dust of Ashmun, modest and unobtrusive, but energetic and persevering; not less distinguished as a statesman and guide of affairs, than as a Christian and missionary martyr. These are among the rich, ripe first fruits of that harvest, which is to be gathered from that field; the pledges of future offerings to the great cause. Others are following. God will not suffer that beautiful vineyard to decay and run to waste for the want of laborers. He will raise them up in sight of the field. Temples of prayer and praise shall be built, and the thousands of Africa shall worship God in the beauty of holiness. Who then that loves missions will not love the Colonization cause?

The TRACT system too—this will not receive its complete development, till these silent messengers of salvation shall have found their way into the very heart of Africa, where, as in Burmah, they can and will read the wonderful works of God, the moment they shall see the history of those works transfused into their tongue. 'Give us tracts—give us the bread of life,' will be re-echoed from the sultry dominions of the sun. He therefore, who is partial to this method of diffusing truth and salvation, will bid God speed to every emigrant ship that spreads its sails for the coast of Africa.

The EDUCATION cause engages the affection and patronage of the churches of various denominations. But Colonization without education—and freedom without knowledge will be but mockery to Africa. Her sons, then, must be educated. Upon the basis of knowledge—of intellectual cultivation, must stand the rising fortunes of the infant colony at Liberia. Let the Northern States be ready for their share in this work. The Education Societies in the success of their operations have marked out a noble path for the sister institutions to follow. On the other hand, the Colonization Society invites the benefactions of all, who would add the moral power of knowledge to the results of its endeavors.

The SUNDAY SCHOOL system has commenced its peaceful and powerful influences, in the African Colony. The SABBATH, that pregnant blessing of Christian lands, dawns at length upon Western Africa, and with it brings the SABBATH SCHOOL to the children of the Colony. In no city of the United States is there more order, stillness and reverent observance of the sacred day than in Monrovia—a lucid proof that the teacher there too is 'abroad,' and that the reflected influences of that institution hallow and bless the day. How delightful the anticipation that this tree of life will send its branches over that continent?

Last, but not least, the SEAMEN'S FRIEND must not forget Africa. The rapidly advancing commerce of the Colony, the frequent visits of emigrants and trading ships—the consequent increase of the number of mariners at that important rendezvous, demand that the Bethel flag should be intertwined with every national banner that is displayed in the port. That beacon of hope, the mariner's church, will rise upon that distant coast, and cheer the heart of the weather-worn sailor, who shall adore and serve him 'that treadeth upon the waves of the sea.' The Christian world, then, is interested in the success of this colony.

Thus we complete the circle of benevolent operations. Which of these institutions can be dispensed with? In the splendid proportions of these moral operations, we perceive that hand of matchless wisdom, which has not only devised, but which is so employed in arranging the influences of truth, mercy, and charity, as to make them most effectual to the RENOVATION of MANKIND.

J. N. D.

A Predicament.—Slaves escaping from one State into another, are now reclaimable by their masters, wherever found within the Union.—Slaves, however, from a foreign country, are not so treated. Of course South Carolina, if she separates from the Union, is in a fair way to lose all her slaves, in other words more than half her population.

THE LIBERATOR.—In another part of this paper our readers will find the Prospectus of Volume 3d of that well conducted and interesting paper, which we are pleased to find prospering in some measure proportioned to the importance of the subject which it advocates—the Abolition of Slavery. The toleration of this greatest of all evils for so long a period by a large portion of the free people under a free government, whose first maxim is, 'all men are born free and equal,' is a solecism, and has justly exposed our republican government to many sarcastic remarks, from those more friendly to liberal principles, yet living under monarchical governments. This toleration is the effect of long and inveterate habit. The more enlightened among the Slave holders affect to consider Slavery as 'a necessary evil';—and it is almost incredible to what enormous evils custom will reconcile the human mind—the drowning of infants, turning of widows on the funeral pile, and other popular superstitions! To counteract and overcome the prejudices of long established customs requires a moral courage, energy, patience and perseverance, not to be found among the lovers of ease, of popularity, of wealth and power. It almost requires the disinterested benevolence of a Howard, the lofty eloquence of Chatham, and the sarcastic powers of Junius, united, to rouse the mind from its lethargy, or even to bring men to read, reflect and think seriously, on the subject.

Messrs. Garrison & Knapp commenced the publication of the Liberator under very discouraging circumstances—without a subscriber—with but little capital—with few and feeble promises of patronage—but with that resolution and boldness which a consciousness of the justice and magnitude of the cause and a firm reliance on a righteous Providence can inspire—and with a determination to persevere, so long as they could subsist on bread and water. This is the kind of spirit required to effect a great moral reform, and we rejoice in the prospect, that these gentlemen, with the aid of other kindred spirits, daily falling in with their principles, are in a fair way of realizing the fulfilment of their most sanguine expectations. They are engaged in a different branch of the same great cause with ourselves—the promotion of universal liberty, and uncompromising opposition to tyranny and oppression, 'under whatever plausible pretence,' open or secret.—We wish them much success.

The Colonization Society has heretofore been considered by many benevolent and public spirited men, as engaged in the same cause in which the Liberator and the Anti-Slavery Society are now engaged; but in this many worthy men have been deceived. The subject is beginning to be better understood. The object of the Anti-Slavery Society and of the Liberator, is to rid the country from the evil of Slavery, and let the oppressed go free. The object of the Colonization Society is to benefit the Slaveholders, by sending the freedmen of color out of the country, and thereby rendering slave labor more valuable, more secure and more permanent, by rendering labor scarce, and securing the slaves against the danger of being instructed in the principles of liberty.—We can hardly conceive of two object more opposed to each other, than that of giving Slaves their freedom, on the one hand, and that of banishing freedmen from their native land, on the other. We commend the Liberator to public patronage.—*Lynn Record.*

NULLIFICATION.—A lecture was given on Thursday evening at Concert Hall by the Rev. Simeon S. Jocelyn, of New-Haven, on the following subjects: 'The grand feature of Nullification; its real cause, not the Tariff; its extent; its cause, or the Republic, must be destroyed.' The object of the lecturer was to show that its 'grand feature' was the nullification of law and civil rights, and that its 'real cause' was not the Tariff, but Slavery. He expressed his belief that it would be as extensive as the slaveholding interest; therefore, slavery must be abolished, or the Union destroyed.

We cannot recapitulate all the arguments going, as he thought, to prove that slavery was the real cause of Nullification, but he stated, as one of them, that the advocates of Colonization had repeatedly applied to Congress for aid in removing the free people of color to Liberia, and that the Colonization Society was violently opposed by Southern Slaveholders, because it would, as they believed, 'remove their operatives,' or in other words, lead to the emancipation of their slaves. He said that it was not his object then to discuss the subject of Colonization, but he declared, if we did not misunderstand him, 'that rightly viewed, it does not tend to emancipation.'

Another argument used by the lecturer, as proof that Slavery is the real cause of Nullification was, the excitement produced at the South by the discussion of the subject of emancipation at the north! 'The Legislature of Georgia,' said he, had offered a reward of \$4000 for the apprehension of a gentleman now with us, because he had pleaded the cause of the oppressed slave. The Committee of Vigilance of Charleston, (S. C.) had offered \$1500 more. It was common to hear Southern men say, 'If you persist in efforts for immediate emancipation, you separate the Union.' A Southern man said to-day, 'If you persist in this course you will divide the Union.'

The individual, for whose apprehension the above rewards were offered, was the editor of the Liberator. He entered the Hall in company with the lecturer, and is known to entertain corresponding opinions.

We have no disposition, nor do we intend to engage in any controversy with the lecturer, or his friends and abettors, in their crusade against the slaveholders of the South. Domestic slavery is a question which a Northern man, a resident of a non-slaveholding State, should approach with much caution, and perfect temperance of feeling and utterance, if he touches it at all; and to us it is very questionable whether the political compact does not positively forbid his interference, either directly or by ambiguous approaches. We have, however, a few remarks to make relative to the assertion that 'Southern men say, if you persist in your efforts for immediate emancipation, you will divide the Union.'

It cannot be doubted that if the course pursued by the editor of the Liberator, and his collaborators, was generally countenanced by the people of the non-slaveholding States, or if the people of the South should get the impression that the North sanctioned such measures, it would tend to the speedy dissolution of the Union. New-England would be disloyal to the Federal Compact if she were guilty of such dereliction from the duty she owes to the general weal.

The fact is that, comparatively speaking, very few persons sanction these measures, who understand their actual bearing on the slaves, the free blacks, or the white citizens of the South; but recent communications give us some reason to fear that a contrary impression is becoming prevalent there, and it is time that this error of opinion should be corrected. A letter from a highly respectable gentleman, an ardent friend of emanci-

pation, at Richmond, (Va.) says—'Nothing is more dreaded here, by the great mass of persons, opposed, on principle, to slavery in this region, than such inflammatory publications as the Liberator. They throw increased obstacles in the way of emancipation; and if they could have all the influence that seems to be aimed at, they would bring on a struggle that must result in the extermination of the blacks.' Another gentleman writes: 'The difficulties, or rather the impossibility, of immediate abolition, in the present state of public sentiment, (and that not likely to alter,) points to gradual emancipation as the only or best resource. Any attempt to interfere with this question, will prove more disastrous to the Union than all Nullification.' These gentlemen are both friends of emancipation; and there is reason to believe that they express the sentiments of the great body of the most intelligent and efficient of its advocates at the South.

We have remarked that an impression begins to prevail at the South that New-England sanctions the mad schemes of the 'immediate abolitionists.' It arises naturally thus: Our brethren of the South say, 'We understand that these men are admitted into your pulpits, apparently under the sanction of your ministers and your churches. Some of your newspapers speak of their lectures with commendation; others in such a manner, that we do not know whether they approve or disapprove them, whilst the greater part of your journals are entirely silent on the subject. Are we wrong in interpreting this silence into tacit assent? Why do you not speak out, and tell us what you think, and what you mean to do?'

These enquiries are pertinent; they demand an answer. They have a momentous bearing on the awful crisis now at hand, and it is high time that New-England should rebuke the restless spirits who would expose her whole people to the contumely and hatred of the South. We will 'speak out.' We will tell the citizens of the slaveholding States that we disavow, absolutely and entirely, any participation in the measures of which they complain, and that we do not and will not sanction them.—*Boston Transcript.*

Nullification.—We heartily approve of the spirit of the remarks under this head in the Transcript of this evening. A wanton agitation of the subject of SLAVERY, at this crisis in the affairs of the country, should be frowned down with indignation, and it will be frowned down. The people of New-England know their duty and their honor better than any Lecturer can teach them. We have thought that a thorough discussion might do good; but we think so no longer. Every man's intelligence convinces us to the contrary. We hold with the Transcript, that 'domestic slavery is a question which a Northern man, a resident of a non-slaveholding State, should approach with much caution, and perfect temperance of feeling and utterance, if he touches it at all; and to us it is very questionable whether the political compact does not positively forbid his interference, either directly or by ambiguous approaches.'—*Evening Gazette.*

Nullification.—A lecture was delivered here a few evenings since, we understand, by a gentleman from Connecticut, the object of which was to show, that the Tariff was only the nominal, and not the real source of Nullification; that, to speak in plain terms, the true root of the evil was the Slave System; and that this evil must be remedied, or the Union must cease to exist.

We did not hear the performance referred to, nor have we been able to meet with any person who did; but we cannot forbear availing ourselves of the opportunity suggested by the occasion of protesting against this wanton agitation of such a subject at such a time. Let the cause of Nullification be what it may, and let the Slave System be what it may, it is enough for this moment that both exist; that the Union is in peril, owing to the unfortunate exasperation already existing between some portions of the people in reference to others; and that it requires all the wisdom and coolness of the constituted authorities of the land to meet the emergency as it is. Interference and agitation can do no good. Probably they must do immense harm. Cease hammering upon Slavery, at all events, till it be determined, as it soon must be, whether or not we are to be as we have been, citizens of the same empire, or sovereignities arrayed against each other at the point of the bayonet.

What makes the course we allude to still more improper, in our view, than it is unpopular with the great mass of New-England people, is, that the lecturer himself declared, we learn, that the South already feels on this subject as we have intimated. 'They say to us—Let alone Slavery, or you dissolve the Union.' We ask again, then, in the name of Christianity and common sense, why all this eternal hammering upon this subject at this time? The notice may be ever so good; but how can the effect be other than that of an inveterate, blood-thirsty fanaticism?—*Boston Traveller.*

With the exception of a very few individuals, New-England protests against the views and designs of what is called the 'Anti-Slavery Society.' She feels and she knows that she has no right to intermeddle with her brethren of the South on this subject. At the Colonization Society is a plan devised by the South itself for the purpose of colonizing free blacks who may be disposed to emigrate to Africa, and New-England will cheerfully contribute her aid in the advancement of that humane object.—*Atlas.*

A HINT FOR WILD COLONIZATIONISTS.

Efforts have been made by the mighty of the earth to transplant large cities, states, and communities, by one great and sudden exertion, expecting to secure to the new capital the wealth, the dignity, the magnificent decorations and unlimited extent of the ancient city, which they desire to renovate; while, at the same time, they hope to begin a new succession of ages from the date of the new structure, to last, they imagine, as long, and with as much fame, as its predecessor, which the founder hopes his new metropolis may replace in all its youthful glories. But nature has her laws, which seem to apply to the social as well as the vegetable system. It appears to be a general rule that what is to last long should be slowly matured and gradually improved, while every sudden effort, however gigantic, to bring about the speedy execution of a plan calculated to endure for ages, is doomed to exhibit symptoms of premature decay from its very commencement. Thus, in a beautiful oriental tale, a dervise explains to the sultan how he had reared the magnificent trees among which they walked, by nursing their shoots from the seed; and the prince's pride is damped when he reflects that those plantations, so simply reared, were gathering new vigor from each returning sun, while his own exhausted cedars, which had been transplanted by one violent effort, were drooping their majestic heads in the valley of Orez.—*Sir Walter Scott.*

THE GREAT CRISIS!
We have inserted, in the preceding column, an extraordinary article in relation to Nullification and the Rev. Mr. Jocelyn's Address, from the Boston Transcript of Saturday evening. It appeared in that paper under the editorial head; but we are assured that it was written by one of Mr. Danforth's sub-agents, named Cyril Pearl*—perhaps a well-meaning, but certainly a most insignificant and weak creature, well qualified to peregrinate through country villages for the purpose of misrepresenting the sentiments of abolitionists, nibbling at the principles and operations of the Colonization Society, and gulling the ignorant and thoughtless into a support of a most nefarious scheme, conceived, brought forth, nurtured and defended by southern slave owners. In this as it may, the Editor of the Transcript made the article his own, and upon him we place the heavy responsibility of its appearance. He shall not escape from the field, confronted, by the pretence, 'we have no position, nor do we intend to engage in any controversy with the lecturer, or his friends and abettors, in their crusade against the slaveholders of the South.' Having vainly attempted to strike us to the earth, it shall be hard with us but we will return the blow, with compound interest. The quarrel is one of our own seeking—hitherto he has been courteous and friendly—but the mask is now thrown off.

We beg our readers to peruse the article from the Transcript, with as much deliberation and coolness as the kindling fires of their souls will permit—exhibiting, as it does, all the mind, and all the moral courage, and all the veracity, and all the forecast, and all the philanthropy of that little piping person whom we have designated above. The Editor of the Transcript never wrote, though he adopted it. Its servility to southern task-masters is more than that of the slave's; its spirit is despicable, its tender mercy cruel, its heresy deplorable. None but one of John Randolph's 'dough-faces' or 'white slaves,' or, what is equivalent, one of Mr. Danforth's petty manners, could have conceived or edited such an article.

The little reporter does injustice to Mr. Jocelyn, in representing him as saying 'that the Colonization Society was violently opposed by southern slaveholders, because it would, as they believed, 'remove their operatives,' or in other words, 'lead to the emancipation of the slaves.' Mr. Jocelyn spoke only of a portion of the Nullifiers in South Carolina who cherished this absurd notion: the great body of slaveholders at the south support the Society, because they believe and know that it will enable them to throw off the surplus of their slaves, expel the free blacks whom they fear and hate, and throw into their hands the balance of irresistible power over their miserable victims.

Again, the little Transcript 'collaborator' puts down the reward offered for our apprehension by the Legislature of Georgia, at \$4000. Five Thousand, if you please—be accurate occasionally, if possible.

'To us,' says this same puny wiseacre, 'it is very questionable whether the political compact does not positively forbid his interference, either directly or by ambiguous approaches' with the subject of slavery. We spurn this slavish doctrine with the utmost contempt and indignation. It is an unblushing falsehood—a libel upon that freedom which has been dearly purchased with blood. Is it come to this? Is the liberty of speech—the liberty of the press—to be wrested from the people of New-England by the same grasp which holds in bondage a vast multitude of helpless beings? No! no! our citizens may be induced to sacrifice their money, and property, and present pursuits of life, upon the altar of slavery—they may quietly see one manufactory after another razed to the earth, to propitiate the southern despisers and vilifiers—but let us open and direct effort be made to suppress the liberty of speech and of the press, and if the spirit of Seventy-Six do not burst forth in its primitive power and majesty, then indeed we have all 'basely degenerated from our parent-stock.' For ourselves, we avow our determination never to let the question of slavery rest: the people of the land—the whole people, for they are all alike implicated in this great crime—shall be made to see and feel their guilt, until the tears of their repentance shall wash away all the stains and pollutions of slavery.

There are those who would seal up our lips on the subject of slavery, because its discussion is calculated to irritate the south: they would have us delay the work of reform to a more convenient season. But we cannot comply with their wishes for the following reasons: To keep silence would be disobeying the command, 'Whatsoever ye would that men should do to you, do ye even so to them'—and we are sure that if we and our children were in the condition of the slaves, and the slaves in ours, we should deem them

* At an abortive lecture which he gave on Wednesday evening before the Lyceum at Roxbury, this Pearl had the egregious presumption and vanity to read the identical article from the Transcript, as a specimen of public sentiment!—He probably wrote the article in the Traveller—which, with those copied by us from the Evening Gazette and Atlas, may possibly claim our notice in another number.

A runaway slave, belonging to one Worthington of Maryland, seized in the streets of Boston, and, after trial, handcuffed and carried off.

A runaway slave hung in Georgia for attempting to kill his master who was in search after him.

A female slave beaten to death by her master, a Justice of the Peace in Murfreesborough, N. C.

Dr. Davis of Havre de Grace, Md. and an Englishman, almost beaten to death by a company of whites and blacks, in New-Jersey, in attempting to secure some runaway slaves.

A resolution has been introduced into the Legislature of Alabama, forbidding the delivery of public lectures upon subjects connected with the black population of this country.

A bill has passed the house of Representatives, S. C. forbidding to teach the blacks to read under severe penalties of fine and imprisonment. It was brought forward by a *Presbyterian*, who is a professor of religion, a new convert, and just elected attorney general. Both parties are afraid that the blacks will take an opportunity, in these commotions, to cut their throats; yet they appear to disregard it, and not a word is said about it, in print, or in public.

An irruption of slaves made in Angostura, W. I. They got possession of the fort, but were eventually driven out with great slaughter.

Alarming insubordination of the slaves at Berbice and other West India islands.

General insurrection of the slaves in Jamaica—150 plantations burnt, valued at nearly two millions of dollars—between 2 and 3000 slaves killed, and a large number of whites—more than a dozen Chapels, belonging to the Dissenters, entirely demolished by the planters—some of the missionaries cruelly treated, cast into prison, and all finally driven from the island—loss by the rebellion, and cost to suppress it, about *Five Millions of Dollars!*

A FEW GOOD THINGS.

The Assembly of Brazil have declared free all slaves hereafter to be imported from Africa. Importers of slaves are to pay \$200,000 for each, and the slaves to be transported again to Africa, by the government.

Protectors of slaves appointed in the Colonies of Trinidad, St. Lucia, the Mauritius, British Guiana, and the Cape of Good Hope, by a British Order in Council.

A convention for the suppression of the slave trade made between the government of Great Britain and France, providing for a mutual right of search to be exercised on board the vessels of the two nations along the west coast of Africa, from the 15th degree of North to the 10th degree of West longitude from Paris, &c.

For the Liberator.

THE COLORED FEMALE CHARITABLE SOCIETY.

MR. EDITOR,—It is with pleasure that I inform you of a new Society, recently formed under the above head, by several of the colored ladies of this city—the object of which is the visiting of widows and orphans in their afflictions, and, as far as possible, to mitigate their sufferings. My present purpose, Sir, in noticing the noble designs of this body, is to call the attention of the willing-minded, whose heart and hand are ever ready in a good cause, to come forward and co-operate with those engaged in a work so creditable to themselves, and the fruits of which cannot otherwise than prove beneficial to those assailed by misfortune. I have long desired to behold an institution established upon a principle like this, and rejoice, therefore, that I have lived to see the day in which Heaven has prompted some generous spirits to the glorious task.

To visit the widow and fatherless in their afflictions, is a scriptural injunction, that ought certainly to be obeyed; and I know of no institution that could be of greater utility, or redound more honor to the colored inhabitants of this city, than that alluded to. My humble prayer is for its success, and I hope that every good heart will respond to the sentiment. HOPE.

Boston, Dec. 25, 1832.

[F] A fine treat for genuine Abolitionists will be found in our Annual Collection of Texts on Slavery, inserted in our first and second pages. Read them! read them!

For sale at this office, an ADDRESS on the PROGRESS of the ABOLITION CAUSE; delivered before the African Abolition Freehold Society of Boston, July 16, 1832, by Wm. Lloyd Garrison. Price 12 1-2 cents single—\$1.00 per dozen—\$6.00 per hundred.

[F] WANTED, to complete our Files, Nos. 1, 16, 18, 33, 37, 38, 39. Any of our friends having them to spare will oblige us by forwarding them by mail. Those in want of other numbers can be supplied.

On Sunday morning last, a colored girl, by the name of Wilmont, in May street, went out leaving her sister, a girl between six and seven years old, to 'get breakfast.' In course of a few minutes the neighbors were alarmed by the screams of the child, and on their entering, she appeared enveloped in flames, her clothes having caught fire. Some parts of her body were literally burnt to a cinder. She suffered excruciating pain, and died in about twelve hours.

Letters received at this office from Dec. 22, to December 29, 1832.

Greely, Haniford, & Co. Portland, Me.; W. P. Powell, New Bedford, Mass. (2); L. White, Philadelphia, Pa.; Joseph Carpenter, New Rochelle, N. Y.; S. P. Dole, Wilbraham, Mass.; Rev. E. M. P. Wells, South Boston; J. B. Little, West-Newbury, Mass.; Levi Reed, Abington, Mass.; George Wilson, New York city; Elizur Wright, Hudson, Ohio.

WANTED,

A BOY from 10 to 14 years of age, in a shop. Please apply at No. 2, in the rear of 29, Belknap-street, at GEORGE WASHINGTON'S.

LITERARY.

STANZAS.

The evening tide is flowing
Away to other strands;
The sun-set light is glowing
Upon the shining sands;
The free light barks seem sleeping
On ocean's waveless breast;
While heaven's bright dews are weeping
In silence o'er their rest.

So ebb the tide of feeling,
So beauty must decay,
And leave us whilst it's stealing
Far on time's shore away.
The morning ties that bound us
To life with all its woes,
Must wither, too, around us,
Like freshness from the rose.

And love, who once could weave us
A wreath of rosy flowers;
His little bark must leave us,
For other hearts than ours.
His shining freight of sorrows
Are hid by sunny hope;
And often, too, he borrows
Her wizard telescope.

And friendship, too, will falter,
With all its fancied truth;
And perish on life's altar,
The sacrifice of youth.

Then who shall blame us grieving
For hours of morning prime;
Which memory is leaving
As monuments to time!

Thus ebb the tide of feeling,
So passion must decay;
Till truth stands forth revealing
The realms of better day.

To ties that withered round us,
New being shall be given,
And happy souls surround us,
In quietude—in heaven!

TO A BRIDE.

Farewell! sweet cousin! ever thus
Drop from us treasures, one by one,
They who have been from youth with us,
Whose very look, whose very tone,
Are linked to us like leaves with flowers—
Whose voices, so familiar grown,
They almost seem to us our own,
The echoes, as it were, of ours—
They who have ever been our pride,
Yet in their hours of triumph dearest—
They whom we most have known and tried,
And loved the most when tried the nearest,
They pass from us like stars that wane,
The brightest still before,
Or gold links broken from a chain
That can be join'd no more.

What can we give thee? Gifts hast thou,
Richer than wishes ever give—
Gifts of the heart, and lip, and brow,
Gifts that thou couldst not lose and live—
Better are these than aught that we,
This side of heaven, can wish for thee.
Well then—ever may these increase—
Deeper thy heart—richer thy tone—
Still on thy brow be written peace,
Still be thine eye's kind spell its own—
Still may the spirit of thy smile
Have power, as now, all cares to lighten,
And may thine own heart feel the while,
The sunshine in which others brighten,
Life be to thee the summer tide
'Twill seem to others by thy side!

A HYMN:—THE MARTYRS.

BY REV. R. W. EVANS, M. A.
We fought! but in no fleshly gear
We stood upon the field;
Our faith to us was sword and spear;
Our patience, mail and shield.
Unaw'd we stood,
'Mid fields of blood,
'Mid mortal pang and dying groan;
Green, pang and blood were all our own.

We fought! and myriads stood around—
And, echoing up to heaven,
From myriads burst the applauding sound—
But to our foes 'twas given.
Taunt, gibe, and jeer,
'Twas ours to hear,
And curse, and mockery, and mirth,
O'er every drop that stain'd the earth.

We fought! upon the sand, as rain,
Stream'd our big drops of gore,
And every drop was a seed-grain
Set in earth's fruitful floor.
From each blest spot
Believers shod,
Reckless to storm their stems reveal'd:
God's vineyard crown'd our battle field.

We fought! and opening to our sight,
Heaven's radiant gates above
Unbar'd, the white-robd sons of light,
And him, our Lord of love,
In smiles intent
O'er us they bent;
Men mock'd our helpless solitude;
'Mid heaven's whole blazing host we stood.

We fought! a mangled bleeding load
Fell on earth's echoing bed;
But on the proto-martyr's road,
Untam'd our spirits fled.
In tracks of light,
Imprinted bright,
His steps shone, beacons to our way;
We reach'd the gates of endless day.

TYRANTS.

Tyrants are placed as comets in the sky,
To make us unbelieving mortals wise;
Such prodigies as these are given to prove
There is a deity that rules the world.—TRACY.

MISCELLANEOUS.

BEAUTIES OF COBBETT!!!

A Manchester correspondent of *The Scotsman*, hearing that Cobbett is likely to visit Scotland, has forwarded to the above paper, the following extracts from the writings of that talented writer. We give them as a curiosity:—

'The Americans are the least criminal people in the whole world. V. 34, p. 550.

'The Americans are the most unprincipled people in the whole world. V. 13, p. 490.

'America is well governed, and so happy are the people, that there is no misery in the land. There are not as many crimes committed there in a year, as are committed in England in one week, or perhaps one day. V. 31, p. 354.

'The Government of America is one of the very worst in the world. There is no such thing as real liberty in the country. The people are the most profligate dishonest that I ever heard described. V. 12, p. 489.

'Though Thomas Paine was no Christian, he was no blasphemer; he offers no indignity unto God himself. V. 35, p. 725.

'Paine was a cruel, treacherous, and blasphemous ruffian. He was a traitor; and a traitor is the foulest fiend upon earth. V. 4.

'Burke's works are the true touchstone in politics. V. 2, p. 598.

'Mr Burke was the most eloquent of orators, the profoundest of Statesmen, the ornament of his country, and the prop of sinking liberty, morality, and religion. V. 7, p. 103.

'Burke was a reptile, alarmist, an apostate, the worst of mankind. Only think of 'the Burke School!' Just as if that unprincipled declaimer were the founder of some set of rules and maxims in politics and government. V. 34, p. 1007.

'Destroy the infernal race of Jacobins, good Pitt, and I will bless thee while living, and when thou art dead, I will make a barefooted pilgrimage to thy tomb. V. 8, p. 33.

'Never will England be what it ought to be, until the marble of Pitt's monument is converted into a monument to the memory of Paine. V. 35, p. 132.

'Mr. Fox was wonderfully gifted in the faculty of perceiving and of judging, and one whose heart and mind were always disposed to the right side. V. 11, p. 593.

'The only object of Mr. Fox's visit to Buonaparte, was to make himself Minister of this country by his means. "Into their assembly come not thou, my soul!" V. 2, pp. 222 and 253.

'I have always regarded Lord Grenville as a steady, a wise, and an upright Statesman, having neither tinsel nor trick, whereby to lure, cajole, and deceive the people. V. 9, p. 139.

'Lord Grenville's whole political life has been one continued series of violations of the Constitution. A. R. p. 223. What does this weak-headed, this blunt-witted Lord mean? V. 34, p. 538.

'As to all the concerns and relationships of private life, it would be difficult to find a better man than Mr. Perceval. I believe him to be extremely anxious for the independence of this country. V. 11, p. 857.

'Amongst the mass of the people, the assassination of Perceval has been a subject of great joy. He was, at once, one of the most cruel as well as corrupt and hypocritical of men. A. R. p. 138.

'I look upon Sir Samuel Romilly as having done more service to his country, than all our Generals in Spain and Portugal have done since the beginning of the war. V. 19, p. 602.

'What need we care about the death of Romilly—a man whose life was of no consequence to the country; whose talents were of no use to us; and about whom such a loud howl has been set up? V. 34, p. 923.

'Sir Francis Burdett has never deviated from the path of political rectitude. Learned, eloquent, and sober, he is a most formidable foe to corruption. A. R. p. 657. On his integrity, his courage, and his ability, we have all a firm reliance. V. 31, p. 179. He has devoted his life to the liberties of his country. V. 31, p. 341.

'To reason with such a man as Burdett, would be absurd. He must be combated with weapons very different from a pen. We abhor the principles and conduct of the man; we detest and loathe him; we would trample upon him for his false, base, and insolent assertions respecting our Sovereign. V. 2, p. 84.

'We feel, that Sir Francis Burdett is our best friend. We participate in his principles. We rely on his talents and integrity. V. 11, p. 990.

'The Baronet is hated by the few, and despised by the many. Towards him, not a single soul in the country has a friendly feeling. V. 34, p. 423.

'Buonaparte was represented as an usurper, and an oppressor. The representation was untrue. V. 34, p. 475.

'Buonaparte was an usurper, a rebel, a tyrant, and an apostate. V. 2, p. 801.

'The insolent hirelings call the people the 'mob,' the 'rabble,' the 'scum,' the 'swinish multitude.' Will they never cease to look upon them as brutes? V. 31, p. 450.

'There is no falsehood too gross for the swinish multitude to swallow. P. p. 182. Give me any thing but mobs; for mobs are the devil in his worst shape. W. v. 3, p. 63.

'The miscreant Muir has lost one eye. So far so good. But he should have lost two. He was a fine rosy gilled fellow, when he stood, like an impudent villain as he was, and dared the Court of Session in Scotland. He has now the marks of liberty and equality—an empty purse, lank sides, and a mutilated face. A thousand blessings on the ball that caused his wounds! He may now read his sin in his punishment; for, like Cain, he is marked, and a fugitive and a vagabond on the earth! So much for vain and disappointed ambition! Read this, ye Democrats, and pause and ponder, and pause and ponder. Vol. 7, pp. 162, 266.—Belast Northern Whig.

MUCH TO BE DONE.

Boston, N. York, Philadelphia and Baltimore contain in all not far from 500,000 inhabitants. Of these there are 6000 who are licensed to sell ardent spirit. If they have on an average ten customers each per day,

then there are 60,000 persons in those cities who are daily tipplers at the dram shops. And if each of these 60,000 spend on an average 10 cents each per day, it is \$60,000 per day, or 2,196,000 dollars per year.

If this 60,000 drink one gill each per day, the quantity is 1815 gallons per day, or 654,375 gallons in a single year.

Again—one out of every forty of these 60,000 will become a drunkard in the course of one year—this will be 1,500.

Once more—suppose that two-thirds of these 1,500 are men of families, and that each of these families consists of five persons—two-thirds of 1,500 is 1,000—five times ten is fifty—5,000 persons who have to suffer all that a drunkard chooses to inflict, and bear all the ill flowing from intemperance.

Now let us pause and look at the above facts. More than 6,000 men for the sake of a little money are doing—what? Perpetuating one of the greatest curses ever inflicted upon the human family—causing their proportion of a loss to the U. S. annually of at least 100 millions of dollars, and sending at least 30,000 yearly victims to an untimely grave.

And they are doing this after it has been proved by the united testimony of more than one million of persons that men in every kind of business are better without ardent spirit than with it, and that it adds nothing to the happiness or the comfort of a single human being. And even those who profess to be good men are furnishing this useless and positively injurious article to all who will buy, and thus are aiding to perpetuate this ruin down to the very end of time.—Albany Temperance Recorder.

OMISSION. A very important omission was overlooked in making up the record of deaths by cholera in this city, published as an extra to the November number of this paper. The following facts should have appeared at the close of the summary of that record.

In this city are 12 temperance societies and 5,000 members—only 2 of these members died with cholera.

The Hibernian Temperance Society, of this city, has 123 members, not one of which died with the cholera. This proves that the laboring classes are not more subject to the cholera than the people of any other, provided they will abstain from ardent spirit.

The African Temperance Society, of this city, has 192 members. Not one of them died with cholera. This shows that colored people are not more liable to cholera than the whites, if they do not invite the disease by intemperance. These two facts are of very great importance, and may be relied upon as being perfectly correct, at least so far as diligent inquiry can make them.—Ib.

MAGNANIMITY OF THE LION.

There is now in Philadelphia a singular instance of the generous and affectionate nature of this noble animal. A menagerie now exhibiting in the Northern Liberties, comprises among other things, a fine full grown African Lion. Some time since a little wiffet dog, whose ragged coat and 'ill fed sides,' proved that the 'world was not his friend nor the world's law,' was thrown in the cage to his majesty. The miserable whelp yelped most pitiously, and crept trembling, into a corner. The Lion, however, did not molest him; but by every means in his power encouraged his little victim. When his protegee had become reassured, he watched over him with the most sedulous affection; shared with him his meals, and resented with the utmost fury any attempt to molest or harm him.

They soon became sworn friends. This harmony has continued up to the present time, completely uninterrupted—except when the wiffet, as it occasionally does, attempts to nullify what it considers to be an unconstitutional assumption of authority. The lion, however, regards it with imperturbable calmness, and the spoilt favorite soon comes to his senses. The friends are to be seen at the menagerie, rooming, eating, and sleeping together as snugly as two Congressmen. The cur like most of those who get unexpectedly in office, has grown fat and saucy, and snarls a little at visitors in the consciousness of having a 'good backer'; but taking them all in all, they are a most amiable couple, and are well worth a morning visit.—Daily Intel.

Must we do as our forefathers did?—If so, we must submit to a monarchical government as well as to the government of the brandy bottle. We must carry on the African slave trade, as well as the New-York trade of making white slaves. We must sacrifice our children to the gods of the Druids and the Saxons, as well as on the altar of Bacchus.

Is it safe for one generation to approve and imitate the sins of former generations?—Ask the antediluvians.—Ask the cities of the plain.—Ask the Canaanites.—Ask the generation that perished at the destruction of Jerusalem.—Ask the meaning of this Scripture—'visiting the iniquities of the fathers upon the children.'—Ask the nations of the old world, now groaning in bondage.

The Millennium will come whenever men can be persuaded to do right: for doing right is that which alone can constitute a Millennium. But some 'good sort of people' seem to think that the Millennium must first come, before it will be of any use to try to persuade men to do right!—The cart before the horses, with a witness! No wonder the wheels are stationary!—Temperance Herald.

Too TRUE. Prodigality is rapidly spreading throughout the country, and checking the wealth, the peace, and prosperity of the nation. Older and richer nations are surprised at our prodigality in elegant building, luxurious living, costly clothing, in convivial entertainments, and in expensive, fashionable, and corrupting amusements. Prodigality tends to cherish that love to the world and the things of the world, which alienates the heart from God, sears the conscience, and drowns men in perdition. Look no further back than fifty years, you will be astonished at the rapid increase of every species of prodigality, among rich and poor, high and low. It has been the folly and fate of all ancient nations to degenerate and become more and more corrupt, until corruption proved their ruin.—Boston Tel.

NAPOLEON BONAPARTE.

'Tis done; but yesterday a king, and armed with kings to strive.

Who has not heard of Buonaparte, and where is the philanthropist who will not shed a tear of sympathy at a recital of his acts when compared with the lone situation of the exile before his death?

We have extracted the foregoing passages from the People's Advocate. The writer, according to our apprehension, is disposed to inculcate a philosophic creed at variance with the true principles of humanity. Why should the exile and death of Napoleon claim in an extraordinary degree the sympathy and compassion of mankind? Simply because the world styles him a hero!

According to the definition of the wise Brahmans of India, a hero means nothing more than a mighty murderer. Better men, though not more fortunate generals, than the Artillerist of Toulon, have died, as the poet hath it, 'illacryma biles.' Not because their memories were unworthy of immortality, but because they failed to receive the epithet of heroes, while their contemporaries hailed and blessed them as utilitarians.

Let us weep when the slings and arrows of outrageous fortune are levelled at the honest man, the noblest work of his Creator. Let us weep when the just, the benevolent, the wise, the upright and the truly philanthropic of our kind are cut off by premature dissolution. Let us weep for the martyrs of our liberties when we read the narrative of their sufferings—for the martyrs of our holy religion—for the victims of despotism and bigotry. But away with your heroes from 'Maccedonia's madman to the Swede.' Their memories should be preserved merely to 'point a moral or adorn a tale,' to serve as beacons to warn mankind of the danger to which the rocks of ambition expose them: in a word, to answer 'the philosophy of history.'—*Miner's Journal*.

AMUSING DIALOGUE.

In a pretended conversation between a Lexicographer and a Peasant, the Comic Magazine shows how entirely a person may fail of making himself understood, if he does not adapt his words to the comprehension of his auditor:

'Dilatory fellow,' said the Lexicographer, (for such, by his conversation, he evidently was,) 'where have you been loitering, defalcating in your time so egregiously?'

'What did you say, measter?' replied the countryman.

Lexi. Did you meet with any casualty in your way, that stopped you so?

Peas. Na, he war an old acquaintance that stopped me—Jemmy Hancock.

Lexi. Hem! and so you procrustinated with him, eh?

Peas. Na, I didn't; I went to the Goat in Boots with him.

Lexi. Ah, had you your dinner in the interim?

Peas. Na, we had it in the tap-room.

Lexi. Blockhead! the terms are synonymous.

Peas. Are they? I thought 'em very dear—ten cents for egg and bacon.

Lexi. Confound the fellow! how does this amalgamate?

Peas. Oh I never stopped for that.

Lexi. Ah, totally abstracted from the consequences: 'twas into a reverie on your road, I dare say?

Peas. Na, I didn't; I fell into a ditch, though—ale were so strong!

Lexi. And came out covered with chagrin?

Peas. Na, but there war plenty o' mud!

Lexi. Impertinent dolt! Chagrin, I said.

Peas. Green! Oh, I know now; we call it chickweed in our parts.

Lexi. I shall lose all patience! You were born incorrigible!

Peas. Na, I warn't; I war born in Yorkshire—High street, Wakefield.

Lexi. Again mistaking! Do you never deviate?

Peas. Na, I only goes out portering.

Lexi. You want common ratiocination, fellow!

Peas. Na, I don't! I only want you to settle my account—one-and-eight pence; that can't be dear, for such a load as this!

Lexi. I am foiled with my own weapons! Can you not discriminate even a common case?

Peas. Na, I can't take any less. It's more nor three mile, and case, as you call it, be heavy.

Lexi. I must succumb. There is your money, fellow! Go your ways, and, let me thank Heaven, I am released from the purgatory of your obtusity!

EVERY DAY A SHIP IS LOST.

From an examination of Lloyd's Lists from the year 1763 to the commencement of 1829, it has appeared that the number of British vessels alone, lost during that period, amounted, on an average, to no less than one and a half daily. We learn from Moreau's tables, that the number of merchant vessels employed at one time in the navigation of England and Scotland amounts to about 20,000, having one with another a burden of 120 tons. Out of 551 ships of the royal navy of England lost to the country during the period above mentioned, only 160 were taken or destroyed by the enemy; the rest either stranded or foundered, or having been burnt by accident—a striking proof that the dangers of naval warfare, however great, may be far exceeded by the storm, the hurricane, the shoal, and all the other perils of the deep. During the last great war in Europe, 32 British ships of the line went down to the bottom in the space of 23 years, besides seven 50 gun ships, 86 frigates, and a multitude of smaller vessels. The natives of the other European powers—France, Holland, Spain, and Denmark, were almost annihilated during the same period, so that the aggregate of their losses must have many times exceeded that of the kingdom of Great Britain. These numbers, we believe, very far exceed what most people would have supposed. To this immense loss of ships of war and of commerce, the imagination must be left to supply the incalculable amount of wealth swallowed up with them, and the thousands of human beings who thus found a watery grave. More strength in the building might save half of this suffering.

Rum and Robbers vs. Temperance Meetings. In our news department will be found an account of an attack on Dr. Reese, of this city, by a highway robber, a few evenings since. The Dr. was on his way to Harlem, to attend a Temperance meeting. He attributes his remarkable deliverance, in some measure, to the probable inhibition of the foot-pad. Having escaped, with little injury, he proceeded to the place of appointment, and delivered his temperance speech to great effect, illustrating the tendencies of ardent spirits in the production of crime, by exhibiting to his audience the bullet holes just made in his garments.—*N. Y. Genius of Temperance*.

SPAIN. Madrid, Oct. 19.—The King approached Madrid last evening at 4 o'clock. The whole city went to meet him. The Royal Cortes was received with the greatest enthusiasm, and entered the city amidst the loudest acclamations of the people. Shouts of long live the King, and long live the Queen and the Princess, were heard from all parts. I can scarcely describe you the joy which pervades all classes of people since the Queen has been entrusted with the management of affairs. Our funds have been in sequence been affected in the most singular manner. A confident expectation is entertained that the immense resources of this beautiful country will now be developed in such a manner as to establish its financial credit on a solid foundation. A complete amnesty for all liberals, with the exception of those who voted the Regency of Spain in 1823; has already been signed, and will be promulgated in a day or two. In a few days the Cortes of the Kingdom will be convened, and, in fine, a new epoch of prosperity seems to have commenced, and we cannot but flatter ourselves with the prospect of having a government more in unison with the enlightened sentiments of Europe.

PROSPECTUS

OF THE
Genius of Universal Emancipation
VOLUME XIII.

ELEVEN years have transpired since this day—and we enter upon the twelfth with renewed hopes and cheering prospects. To a casual and superficial observer, the 'signs of the times' exhibit nothing of momentous import—nothing very propitious to our cause. But the discerning eye, reflecting on the past with the present state of things, will find much to encourage the state, and even to stimulate them with high expectations, in their onward career. The 'cloud of thick darkness,' which lately extended from zenith to the southern horizon, in a deep, continuous and apparently impervious gloom, has been as dispelled as to admit the broad scintillations of the real light. The electrical vapors occasionally shed in their hurried movements; but the radiance of truth's bright orb frequently gleam amid these gleamings and vanishings.

The labors of philanthropists have accomplished much, within a few years, well calculated to promote the cause of African emancipation. The doctrine which sanctions the diabolical system of slavery has been boldly interrogated in the public halls of controversy—even in the southern halls of polemical legislation. The champions of rational Liberty have unfurled her glorious banner there. Thousands are flocking to the sacred standard, as enlisted volunteers, and tens of thousands gazing upon it with rapture.

The present is not, therefore, a time to relax efforts for the regeneration of our moral and political system: neither are we disposed to relinquish the ground we have taken as humble advocates of the reformation so urgently called for by every humane principle, and by every consideration of justice, propriety, and safety. We shall pursue, with undiminished ardor, the grand object we have constantly had in view; and we shall not be diverted from the straight forward course that appears most likely to lead to its attainment.

Thus pledged to the cause of humanity and philanthropy, we hope the *GENIUS OF UNIVERSAL EMANCIPATION* will still find favor in the eyes of an intelligent community; and the advocates of the cause are generally and respectfully solicited to lend their assistance in extending its circulation.

B. LUNDY.

Terms of Subscription.—The work will be forth be issued in the City of Washington. It will be neatly printed, on fine paper, and sold in the octavo form, each number making sixteen large pages.

The price of subscription will be One Dollar per annum, always to be paid in advance.

Subscribers who do not particularly specify in time they wish to receive the work, or notify the editor (through the medium of a post-master, or some other way,) of a desire to discontinue it before the expiration of the current year, will be considered as engaged for the next succeeding ones, and their bills will be forwarded accordingly.

All letters, communications, papers, &c., intended for this Office, must be addressed, as usual, to B. LUNDY, Washington, D. C.—and be forwarded free of expense.

Dec. 1.

SIROP LES HERBE

THIS syrup is offered as a sovereign remedy for general debility, colds, coughs, asthma, spitting of blood, all diseases of the breast and lungs, and indeed every thing leading to consumption. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the highly valuable qualities of this powerful syrup; and it may be taken in the most delicate state of health, being purely a combination of herbs, roots, plants, &c.

The proprietor of this Medicine does not recommend it in the general style, by saying it has cured a thousand cures, or that she can produce hundreds of certificates; but she can say, from years of experience among her friends, and in her own family, that it will not only relieve, but entirely remove those complaints she has named above. The proprietor of the Sirop Les Herbe is also fully aware that there are many spurious remedies offered every day to the notice of the public, and that many of their anxiety to obtain relief are, and have been deceived by such impostures; and from that circumstance might be inclined to treat this as an imposture. To such she will only say, try it—she is fully satisfied that wherever it has the advantage of a trial, its virtues will be acknowledged and its credit established, which is all she asks.

The Sirop Les Herbe is put up in quart bottles, at \$1.50 each, and can be had by addressing a letter, post paid, either to LYDIA WHITE, at the FREE LABOR STORE, No. 42, North Fourth street, four doors below Arch street, or to the proprietor, at her residence, No. 15, Spruce street, two doors below Second street, north side.

E. MOORE, Philadelphia.

Also, to be had as above, THE BALM OF LEBANON—a cure for Dysentery, summer complaints, and Cholera Morbus. The subscriber can confidently recommend this Balm to those who may be afflicted with Dysentery or Cholera Morbus, as it has met with the most decided success, in all cases where it has been administered; for either of the above complaints; and during the prevalence of Epidemic Cholera in this city, it was given in many instances to persons who were attacked with the premonitory symptoms, and had the effect of checking it at once. It is also particularly recommended to heads of families, as a safe and certain remedy for those diseases of the bowels to which children are liable.

The Balm is neatly put up, and labelled with directions for use, at \$1 per bottle, or half bottle for 50 cents, and can be had by addressing a letter, post paid, directed as above.

E. MOORE, Philadelphia.

Dec. 1.